



Iniunctions
geuen by the Queenes
Maiestic.

Anno domini. 1559.

The firste yeere of the raigne
of our soueraigne Lady
Queene Elizabeth.

¶ Cum priuilegio Regiae
Maiestatis.

Iniunctions.

Iniunctions ge- uen by the *Queenes Maiestie*, as well to the *Cleargie*, as to the *Laitie* of this *Realme*.



He *Queenes* most roy-
all *Maiestie*, by the ad-
uise of her moste hono-
rable counsayle, inten-
ding the auancement
of the true honour of
almightie *GOD*, the
suppression of supersti-
tion through all her
highnesse *Realmes* and
dominions, & to plant
true religion, to the extirpation of all hypocrisie,
enormities, & abuses, (as to her duetie appartey-
neth) doth minister vnto her louyng subiects these
godly *Iniunctions* hereafter folowing. Al whiche
Iniunctions, her highnesse willeth and commaun-
deth her louyng subiectes obediently to receiue,
and truely to obserue and keepe, euery man in
theyr offices, degrees, and states, as they
wyll auoyde her hyghnesse dis-
pleasure, and the paynes
of the same hereafter
expressed.

(.:.)



Iniunctions.



THE fyrste is, that all
Deanes, Archdeacons,
Parsons, Vicars, and
all other Ecclesiastical
persons, shall saythful-
lye keepe and obserue,
& as farre as in them
may lye, shal cause to
be obserued and kepte
of other, all and singu-
ler lawes and statutes

1
Wherped and
forraigne and
thoutie.

made for the restorving to the crowne the aun-
cient iurisdiction ouer the state Ecclesiasticall,
and abolyshyng of all forraigne power, repug-
nant to the same. And furthermore all Ec-
clesiasticall persons hauyng cure of soule, shall
to the vttermost of theyr wytte, knowledge, and
learnynge, purely, sincerely, and without any
colour or dissimulation, declare, manifest, and o-
pen foure tymes euery yeere at the least, in theyr
Sermons and other Collations, that all vsur-
ped and forraigne power, hauyng no establissh-
ment nor ground by the lawe of GOD, is for
moste iuste causes taken away and abolyshed:
and that therefore no manner of obedience and
subiection within her hyghnesse Realmes and
dominions, is due vnto anye suche forraigne
power. And that the Queenes power within her
Realmes and dominions, is the hyghest power
vnder GOD, to whom all men within the same
Realmes and dominions by Gods lawes owe
moste loyaltie and obedience, afore and aboue

At it

all

Iniunctions.

all other powers and potentates in earth.

Images.

- 2 Besydes this, to the intent that al superstition and hypocrisie crepte into diuers mens hartes, may banysh a way, they shall not set forth or extoll the dignitie of any images, reliques, or myracles, but declaryng the abuse of the same, they shall teache that al goodnesse, health, and grace, ought to be both asked and looked for only of God, as of the very aucthour and geuer of the same, and of none other.

A Sermon
euery moneth

Workes of
fayth.

Workes of
mans deuise.

- 3 Item, that they the persons aboue rehearsed, shall preache in theyr Churches, and euery other cure they haue, one Sermon euery moneth of the yere at the least, wherin they shall purely and sincerely declare the worde of GOD, and in the same exhort theyr hearers to the workes of fayth, as mercye and charitie, specially prescribed and commaunded in scripture: and that the workes deuised by mans fantasies besydes scripture, (as wandring of pylgrimages, setting bp of candels, praying vpon beades, or suche lyke superstition) haue not only no promyse of rewarde in scripture for doyng of them: but contrarywyle great threatnynges and maledictions of God, for that they be thynges tending to idolatrie and superstition, whiche of all other offences God almyghtie doth mooste detest and abhorre, for that the same denysh the mooste his honour and glory.

Quarter Ser-
mon of Yonille

- 4 Item, that they the persons aboue rehearsed, shall preache in theyr owne persons once in euery quarter of the yere at the least, one Sermon, being licensed specially thereunto, as is specified hereafter:

Iniunctions.

hereafter: or els shal reade some Homilee prescribed to be vsed by the Queenes auctoritie, euery Sunday at the least, vnlesse some other preacher sufficiently licensed, as hereafter chaunce to come to the Parshie for the same purpose of preaching.

Item, that euery holy day through the yeere, when they haue no sermon, they shall immediately after the Gospell, openly and playnely resite to theyr Parshioners in the Pulpyt, the Vater noster, the Creede, and the ten commaundementes in english, to the intent the people may learne the same by hart, exhortyng al parentes & householders, to teache theyr chyldren and seruantes the same, as they are bounde by the lawe of God and conscience to do.

Also that they shall prouide within three monethes next after this visitation, at the charges of the Parshie, one booke of the whole Byble of the largest volume in englyshe: and within one xii. monethes next after the sayde visitation, the Paraphrases of Erasmus also in englishe vpon the Gospelles, and the same set vp in some convenient place within the sayde Church that they haue cure of, where as theyr Parshioners may mosse commodiously resorte vnto the same, and reade the same, out of the tyme of common seruice. The charges of the Paraphrases shalbe by the parson or proprietarye and Parshioners, borne by equall portions. And they shall discourage no man from the readyng of any part of the Byble, eyther in Latine or in Englishe, but shall

5
The Parer nas
ster, Crede, and
ten commaunds
dementes.

6
The Bible and
Paraphrases.

Iniunctions.

rather exhorte every person to reade the same with great humilitie and reuerence, as the very lyuely woorde of GOD, and the speciall foode of mans soule, whiche all Christian persons are bounde to embrace, beleue, and folowe, yf they looke to be saued: whereby they may the better knowe theyr dueties to God, to theyr soueraigne Ladye the Queene, and theyr neyghbour, euer gently and charitably exhortyng them, and in her Maiesties name strayghtly chargyng and commaunding them, that in the readyng thereof, no man to reason or contende, but quietly to heare the reader.

7
Haunting of
Alehouses by
Ecclesiastical
persons.

Also the sayde Ecclesiasticall persons, shall in no wyse at any vnlawful tyme, nor for any other cause then for theyr honest necessities, haunt or resorte to any Tauerne or Alehouses. And after theyr meates they shall not geue them selues to drynkyng or riot, spendyng theyr tyme idelly by day or by nyght, at dyce, cardes, or tables playyng, or any other vnlawful game: but at al times as they shal haue leysure, they shal heare or reade somewhat of holy scripture, or shall occupy them selues with some other honest studie or exercise, and that they alwayes doo the thynges whiche apparteyne to honestie, and endeuour to profite the common wealth, hauyng alwayes in mynde that they ought to excel al other in puretie of lyfe, and shoulde be examples to the people to lyue wel and Christianly.

8
Preachers not
licensed.

Also, that they shall admyt no man to preache within any theyr cures, but suche as shal appeare vnto

Iniunctions.

unto them to be sufficiently licensed thereunto by the Queenes Maiestie, or the Archbyschoppe of Canterbury, or the Archbyschoppe of Yorke, in eyther their Prouinces, or the Bishop of the Diocesse, or by the Queenes Maiesties visitours. And suche as shalbe so licensed, they shal gladly receiue, to declare the woorde of God at conuenient tymes, without any resistance or contradiction: And that no other be suffered to preach out of his owne cure or parische, then such as shalbe licensed, as is aboue expessed.

Also, if they doo or shal knowe any man within theyr parische, or els where, that is a letter of the woorde of God to be read in Englyshe, or sincerely preached, or of the execution of these the Queenes Maiesties Iniunctions, or a lawter of any vsurped and forraigne power, nowe by the lawes of this realme iustly reiecte and taken away, they shal detect and present the same to the Queenes Maiestie, or to her counsaile, or to the Ordinary, or to the Iustice of peace next adioynnyng.

⁹ Letters of the woorde.

Fancters of the vsurped power

Also, that the Parson, Vicar, or Curate, and Parishioners of euery Parische within this Realme, shall in theyr Churches and Chappelles keepe one booke or Register, wherein they shall wyrite the day and yeere of euery weddyng, chrystenyng, and buryall, made within the Parische for theyr tyme, and so euery man succeeding them lyke wyse: and also therein shall wyrite

¹⁰ A Register.

Iniunctions.

wryte euery persons name that shalbe so wedded, christened, and buryed. And for the safe keeping of the same booke, the Paryshe shalbe bound to provide of theyr common charges, one sure Coffer with two lockes and keyes, whereof the one to remayne with the Parson, Vicar, or Curate, and the other with the Wardens of euery Paryshe Church, or Chappell, wherein the sayde booke shalbe layde by. Whiche booke they shall euery Sunday take forth, and in the presence of the said Wardens, or one of them, write and recorde in the same all the weddinges, christenynge, and burialles, made the whole weeke before: and that done, to lay by the booke in the sayde coffer, as afore. And for euery time that the same shalbe omitted, the partie that shalbe in the fault therof, shal forseyte to the sayde Church. iiii.s. iiii.d. to be employed the one halfe to the poore mens bore of that paryshe, the other halfe towardes the reparynge of the Church.

II
Distribution
of the fourtie
part.

Furthermore, because the goodes of the Church are called the goodes of the poore, and at these dayes nothyng is lesse seene then the poore to be sustented with the same: all Parsons, Vicars, Pensionaries, Prebendaries, and other beneficed men within this Deanrie, not beyng resident vpon theyr benefices, whiche may dispende peerele twenty poundes or aboue, eyther within this Deanrie, or els where, shall distribute hereafter among theyr poore Parishioners,

or

Iniunctions.

or other inhabitants there, in the presence of the Churchwardens, or some other honest men of the parish, the fortieth part of the fruites & reuenues of theyr sayd benefice, lest they be worthily noted of ingratitude, which reseruyng so many partes to them selues, can not bouchsafe to impart the fortieth portion therof among the poore people of that paryshe, that is so fruiteful and profitable vnto them.

And to the intent that learned men may hereafter spyng the more for the execution of the premisses, euery Parson, Vicar, Clarke, or beneficed man within this Deanry, hauyng yeerely to dispende in benefices and other promotions of the Church an hundred poundes, shal geue. iii.li. vi.s. viii.d. in exhibition to one scholler in any of the Uniuersities, and for as many. C.li. more as he may dispende, to so many schollers more shal geue like exhibition in the Uniuersitie of Oxford or Cambridge, or some Gramer schole, whiche after they haue profited in good learnyng, may be partners of theyr Patronages, cure, and charge, as wel in preachyng, as otherwyle in execution of their offices, or may, when neede shalbe, otherwise profite the common weale with theyr counsaile and wysedome.

Also that all Proprietaries, Parsons, Vicars, & Clerks, hauing Churches, Chappels, or Mansions within this Deanrie, shal bestowe yerely hereafter vpon the same Mansions, or Chauncels of theyr Churches, beyng in decay, the fyfth part of that theyr benefices, tyll they be fully re-

12

Exhibition
for schollers.

14

The fyfth part
for reparation.

Iniunctions.

payed, and shall alwayes keepe and maynteyne in good estate.

14 Also, that the sayd Parsons, vicars, & Clerks, shall once every quarter of the yeere reade these Iniunctions geuen vnto them, openly and deliberately before al theyr parishioners, at one tyme, or at two seuerall tymes in one day, to the intent that both they may be the better admonished of theyr duetie, and theyr said parishioners the more moued to folowe the same for theyr part.

15 Also forasmuche as by lawes established, every man is bounde to pay his Tythes: no man shall by colour of duetie omitted by theyr Curates, deteyne theyr tithes, and so requite one wrong with another, or be his owne iudge, but shall truly pay the same as he hath ben accustomed, to theyr Parsons, vicars, and Curates, without any restraint or diminution. And such lacke and default as they can iustly fynd in theyr Parsons and Curates, to cal for reformation therof at theyr Ordinaries and other Superiours, who vpon complaint and due prooffe thereof, shall resourne the same accordyngly.

16 Also that every Parson, vicar, Curate, and stipendarie p[re]ste, beyng vnder the degree of a maister of Arte, shall prouide & haue of his owne within thre monethes after this visitation, the newe Testament both in Latine & in Englyshe, with Paraphrases vpon the same, conferryng the one with the other. And the Byshoppes and other Ordinaries by them selues or their officers, in theyr synodes and visitations, shall examine the

Iniunctions.

the sayde Ecclesiastical persons, howe they haue profited in the studie of holy scripture.

Also, that the vice of damnable dyspayre may be clearly taken away, and that fyne beleefe and stedfast hope may be surely conceiued of all theyr parishioners beyng in any daunger, they shal learne and haue alwayes in a redynesse, such comfortable places and sentences of scripture, as doo set forth the mercy, benefites, and goodnesse of almyghtie God, towarde al penitent and beleeuing persons, that they may at al tymes when necessitie shall requyre, promptly comforte theyr flocke with the lyuely woorde of God, whiche is the only stay of mans conscience.

17

Comfortable
sentences for
the sycke.

Also, to auoyde all contention and stryfe, whiche heretofore hath rylen among the Queenes Maiesties Subiectes in sundrye places of her Realmes and dominions, by reason of sonde curtesie, and chalengyng of places in procession: and also that they may the more quietly heare that whiche is sayde or song, to theyr edifyng, they shal not from hencefoorth in anye Paryshe Church, at any tyme vse any Procession about the Church or Churchyard, or other place, but immediatly before the tyme of Communion of the Sacrament, the Priestes, with other of the Dyer, shal kneele in the myddes of the Church, and syng or say playnely and distinctlye the Letanie which is set forth in Englishe, with al the Suffrages folowyng, to the intent the people may heare and answer. And none other pro-

18

Processions
to be left.

The Letanye.

Iniunctions.

Let hearing of
diuine seruice.

cession or Letanie to be had or vsed, but the sayde Letanie in englishe, adding nothing thereto, but as it is nowe appoynted. And in Cathedrall or Collegiate Churches, the same shalbe done in suche places, and in suche sorte, as our Commissioners in our visitation shal appoynt. And in the tyme of the Letany, of the common prayer, of the Sermon, and when the priest readeth the scripture to the parishioners, no manner of persons, without a iust & vrgent cause, shal vse anye walking in the Church, ne shall depart out of the church: and all ryingg and knollyng of belles shalbe vtterly forborne for that tyme, except one bell in conuenient tyme to be rung or knolled before the Sermon. But yet for the reteynnyng of the perambulation of the circuites of parishes, they shal once in the yere at the tyme accustomed, with the Curate and the substanciall men of the parische, walke about theyr parishes as they were accustomed, and at theyr returne to the Church, make theyr common prayers.

19
Perambulation
of parishes.

Provided, that the Curate in theyr sayde common perambulations, vsed heretofore in the dayes of Rogations, at certayne conuenient places, shal admonyshe the people to geue thanks to God, in the beholdyng of Gods benefites, for the increase and abundaunce of his frutes vpon the face of the earth, with the saying the. Ciii. psalme, Benedic anima mea. &c. or suche lyke. At whiche tyme also the same minister shal inculke these or suche sentences, Cursed be he which tran-
slateth

Iniunctions.

stateth the boundes and dolles of his neyghbour.
Of such other order of prayers as shalbe hereafter
appoynted.

Item, all the Queenes saythfull and louyng
subiectes, shall from hencefoorth celebrate and
kepe theyr holy day accordyng to Gods holy wyll
and pleasure, that is, in hearyng the word of God
read and taught, in priuate & publique prayers,
in knowledgyng theyr offences to god, and amen-
dement of the same, in reconcilyng them selues
charitably to their neyghbours, where displeasure
hath ben, in often tymes receiuing the Commu-
nion of the very body and blood of Christe, in visi-
tyng of the poore and sycke, vsyng all sobernesse
and godly conuersation: yet not withstandyng,
al Parsons, Vicars, and Curates, shall teach and
declare vnto theyr parishioners, that they may
with a safe and quiet conscience, after theyr com-
munion prayer in the tyme of haruest, labour vpon
the holy and festiual dayes, and saue that thyng
whiche God hath sent. And yf for any scrupulosi-
tie or grudge of conscience, men should superstiti-
ously absteyne from workyng vpon those dayes:
that then they should greuously offende and dis-
please God.

20

Spending of
the holy day.

Also forasmuche as variaunce and contenti-
on is a thyng that mooste displeaseth God, and is
moost contrary to the blessed Communion of the
body and blood of our sauiour Christe, Curates
shall in no wyse admyt to the receiuyng thereof,
any of theyr cure and flocke, whiche be openlye

21.

Open conten-
ders to be re-
conciled as
penly.

Iniunctions.

knowne to lyue in sinne notorious without repentaunce, or who hath maliciously and openly contended with his neyghbour, butlesse the same doo fyrst charitably and openly reconcile him selfe agayne, remitting al rancour and malice, whatsoeuer controuersie hath been betweene them. And neuerthelesse, they iust tytles & rightes they may charitably prosecute before such as haue authoritie to heare the same.

22 **Contemners of laudable ceremonies.** Also, that they shal instruct and teache in theyr cures, that no man ought obstinately and maliciously to breake and violate the laudable ceremonies of the Church, commaunded by publique authoritie to be obserued.

23 **The abolishing of things superstitious.** Also, that they shal take away, utterly extincte and destroy al Shrynes, covering of Shrynes, all Tables, Candellstiches, Tryndalles, and rolles of waxe, pyctures, payntynges, and all other monuments of fained myracles, pylgrimages, idolatrie, and superstition, so that there remayne no memory of the same in walles, glasse wyndowes, or els where within theyr Churches and houses, preseruyng neuerthelesse, or repayryng both the walles and glasse wyndowes, and they shal exhort al theyr parishioners to do the lyke within theyr seuerall houses.

24 **The Pulpit.** And that the Churchwardens at the common charge of the parishioners, in euery Church shal prouide a comely and honest pulpyt, to be set in a conuenient place within the same, & to be there seemely kept for the preachyng of Gods woorde.

Also,

Iniunctions.

Also they shall prouide and haue within three ²³
monethes after this visitation, a strong chest, ^{The chest for the poore,}
with a hole in the upper part thereof, to be prouided at the cost and charge of the paryshe, hauing three keyes, whereof one shal remayne in the custodie of the Parson, Vicar, or Curate, and the other two in the custodie of the Churchwardens, or any other two honest men, to be appoynted by the paryshe from yeere to yeere. Whiche chest you shall set and fasten in a moste conuenient place, to the intent the paryshioners shoulde put into it theyr oblations and almes for theyr poore neyghbours. And the Parson, Vicar, and Curate, shall diligently from tyme to tyme, and speciall ye when men make theyr Testamentes, call vpon, exhorte, and mooue theyr neyghbours to conferre and geue as they maye well spare, to the sayde chest, declaryng vnto them, whereas heretofore they haue been diligent to bestowe muche substance other wyse then God commaunded, vpon pardons, pylgrymages, Trentalles, deckyng of images, offeryng of Candelles, geuyng to fryers, and vpon other like blinde deuotions: they ought at this tyme to be muche more redye to helpe the poore and needye, knowyng that to relieue the poore, as a true worshypppyng of GOD, required earnestlye vppon payne of euerlastyng damnation: and that also whatsoeuer is geuen for theyr comfort, is geuen to Christe hym selfe, and so is accepted of hym, that he wyl mercifully rewarde the same with euerlastyng lyfe. The whiche almes and deuotion of the people,
the

Iniunctions.

The distribu-
tion of the
alms.

the keepers of the keyes shall at tymes conuenient, take out of the chesse, and distribute the same in the presence of the whole parische, or syxe of them, to be truely and faithfully deliuered to theyr most needie neighbours. And yf they be prouided for: then to the reparation of high wayes next adioynng, or to the poore people of suche Parishes neare, as shal be thought best to the sayde keepers of the keyes. And also the money whiche ysleth of fraternities, Guildes, and other stockes of the church, (except by the Queenes Maiesties auctoritie it be otherwyse appoynted) shalbe put in the sayde chest, and conuerted to the sayde vse. And also the rentes of landes, the profite of cattell, and money geuen or bequeathed to Obites and Diriges, and to the fyndyng of Torches, lyghtes, Tapers, and Lampes, shalbe conuerted to the sayde vse: sayyng that it shalbe lawful for them to bestowe part of the sayde profites vpon the reparation of the sayde Church, yf great neede require, and where as the parische is very poore, and not able otherwyse to repayre the same.

Synonie.

26 Also to auoyde the detestable sinne of Synonie, because buying and sellyng of Benefices is execrable before God: therfore all suche persons as buy any Benefices, or come to them by fraude or deceyte, shalbe depriued of such Benefices, and be made vnable at any tyme after to receyue any other spiritual promotion: and suche as doo sell them, or by any colour doo bestowe them for theyr owne gayne and profite, shall loose theyr right

Iniunctions.

right and title of patronage, and presentment for that tyme, and the gyft thereof for that vacation, shal apparte yne to the Queenes Maiestie.

Also, because through lacke of preachers in many places of the Queenes realmes & dominions, the people continue in ignorance and blindness, al Parsons, Vicars, and Curates, shal reade in their Churches every Sunday, one of the Homilies whiche are and shalbe set forth for the same purpose by the Queenes auctoritie, in such sort as they shalbe appoynted to doo in the preface of the same. 27
Homilies to
be read.

Also, whereas many vndiscreete persons do at this day vncharitably contemne & abuse priestes and ministers of the Church, because some of them (hauyng smal learnyng) haue of long time fauoured fond phantasies, rather then Gods trueth: yet for as muche as their office and function is appoynted of God, the Queenes Maiestie willet and chargeth all her louyng subiectes, that from henceforth they shal vse them charitably & reuerently for their office and ministracion sake, and specially such as labour in the setting forth of Gods holy woorde. 28
Contempt of
Ministers.

Item, although there be no prohibition by the worde of God, nor any example of the primatiue Church, but that the priestes and ministers of the Church maye lawfully for the auoydying of fornication, haue an honest and sober wyfe, and that for the same purpose the same was by Acte of Parliament in the tyme of our deare brother Kyng Edward the fyrth made lawfull: where- 29

Iniunctions.

bypon a great number of the Cleargie of this Realme, were then married, and so yet continue. Yet because there hath growen offence, and some flaunder to the Church by lacke of discrete and sober behauiour in many Ministers of the church, both in choosyng of their wyues, and in indiscrete luyng with them, the remedie wherof is necessarie to be sought: It is thought therefore very necessarie, that no maner of Priest or Deacon shal hereafter take to his wyfe any maner of woman, without the aduice and allowance fyf had bypon good examination by the Bysshoppe of the same Diocesse, and two Iustices of the peace of the same Shyre, dwelling nexte to the place where the same woman hath made her moste abode before her marriage, nor without the good wyll of the parentes of the sayde woman, yf she haue any luyng, or two of the next of her kynfolkes, or for lacke of knowledge of suche, of her maister or maistresse where she serueth. And before he shalbe contracted in any place, he shall make a good and certayne pzoofe thereof to the Minister, or to the congregation assembled for that purpose, whiche shalbe bypon some holy day where diuers maye be present. And yf any shall do otherwyse, that then they shal not be permitted to minister eyther the woorde or the Sacramentes of the Church, nor shalbe capable of any Ecclesiasticall Benefice. And for the manner of marriages of any Bysshoppes, the same shalbe allowed and approoued by the Metropolitane of the Prouince, & also by suche Commissioners as the

Iniunctions.

the Queenes Maiestie shall thereunto appoynt. And if any maister, or Deane, or any head of any Colledge, shall purpose to marrie, the same shall not be allowed, but by suche to whom the visita- tion of the same doeth properly belong, who shall in anye wyse provide that the same tende not to the hynderaunce of their house.

Item, her Maiestie beyng desyrours to haue ³⁰ the Prelacie and Cleargie of this Realme to be ^{Of apparell} had as well in outwarde reuerence, as otherwise ^{of Ministers} regarded for the worthinesse of their ministeries, and thinking it necessarie to haue them knowen to the people in all places and assemblies, both in the Church, and without, and thereby to receyue the honour and estimation due to the speciall messengers and ministers of almighty G D D: wylleth and commaundeth that al Archbishops, and Bishops, and al other that be called or admitted to preachyng or ministerie of the Sacramentes, or that be admitted into anye vocation Ecclesiasticall, or into any societie of learnyng in eyther of the vniuersities, or els where: shal vse and weare such seemely habites, garmentes, and such square cappes, as were most commonly and orderly receiued in the latter yere of the raigne of kynge Edward the syrth, not therby meanyng to attribute any holynesse or special worthinesse to the sayde garmentes, but as Saint Paul wy- teth, Omnia decenter & secundum ordinem fiant. 1. Cor. 14. Cap.

Iniunctions.

- 31** *Hereticks.* Item, that no man shal wilfully and obstinate-
ly defende or maynteyne any heresies, errorrs, or
false doctrine, contrary to the sayth of Christ and
his holy scripture.
- 32** *Charmers.* Item, that no persons shal vse charmes, sorce-
ries, enchantmentes, witchcraft, soothsaying, or
any suche lyke deuillyshe deuice, nor shal resorte at
any time to the same for counsaile or helpe.
- 33** *Absence from
common prayer* Item, that no persons shall, neglecting their
owne parish Church, resort to any other Church
in tyme of common prayer or preaching, except it
be by the occasion of some extraordinarie sermon,
in some parish of the same towne.
- 34** *Inholders and
Alehouses.* Item, that no Inholders, or Alehousekeepers,
shal vse to sel meate or drinke in the tyme of com-
mon prayer, preaching, reading of the Homilies,
or scriptures.
- 35** *Images in
houses.* Item, that no persons keepe in their houses a-
ny abused images, tables, pictures, payntynge,
and other monumentes of fained miracles, pyl-
grimages, idolatrie, and superstition.
- 36** *Disturbers of
Sermons or
seruice.* Item, that no man shall wyllingly let or di-
sturbe the preacher in tyme of his sermon, or let or
discourage any Curate or Minister to syng or say
the deuine seruice nowe set forth, nor moche or
jest at the Ministers of suche seruice.
- 37** *Wasthe talkers
of scripture.* Item, that no man shal talke or reason of the
holy scriptures rashly, or cōtentionously, nor mayn-
teyne any false doctrine or errorr, but shal com-
mune of the same when occasion is geuen, reue-
rently, humbly, and in the feare of God, for his
comfort and better vnderstandyng.

Item,

Iniunctions.

Item, that no man, woman, or chyldre, shalbe 38
otherwyle occupied in the tyme of the seruice, Attendannt to
the seruice.
then in quiet attendaunce to heare, marke, and
bnderstande that is read, preached, and mini-
stred.

Item, that euery Scoolemaster and Teacher, 39
shal teache the Grammer set forth by Kyng Hen- The Grammer
of King Henry
the eyght.
rie the eyght of noble memorie, and continued in
the tyme of Kyng Edward the syrth, and none
other.

Item, that no man shall take bypon hym to 40
teache, but suche as shalbe allowed by the Ordi- Allowaunce of
scolemaisters.
narie, and founde meete, as wel for his learnyng
and dexteritie in teachyng, as for sober and ho-
nest conuersation, and also for ryght bnderstan-
dyng of Gods true religion.

Item, that all teachers of chyldren, shall styre 41
and moue them to the loue and due reuerence of Partie of scols
maisters.
Gods true religion, now truely set forth by pub-
lique authozitie.

Item, that they shal accustome their schollers 42
reuerently to learne such sentences of scriptures, Sentences of
scripture for
scollers.
as shalbe mozte expedient to induce them to all
godlynesse.

Item, for as much as in these latter dayes, ma- 43
ny haue ben made priestes, byyng chyldren, and Unlearned
Priestes.
otherwyle vtterly vnlearned, so that they coulde
reade to say Mattens & Masse: the Ordinaries
shal not admit any suche to any cure or spiritual
function.

Item, euery Parson, vicar, and Curate, shal 44
bypon euery holy day, and euery seconde Sunday The Cates
chaine.
in

Iniunctions.

in the pere, heare and instruct al the youth of the parishe, for halfe an houre at the least before eue-ning prayer, in the ten Commaundementes, the articles of the beleefe, and in the Lordes prayer, and diligently examine them, and teache the Catechisme set forth in the booke of publique prayer.

The booke of
the afflictions
for religion.

- 45 Item, that the Ordinaries doo exhibite vnto our visitours their bookes, or a true copie of the same, conteining the causes why any person was imprisoned, samished, or put to death for religion.

Overseers for
seruice on the
holy dayes.

- 46 Item, that in euery paryshe, three or foure discrete men which tender gods glory and his true religion, shalbe appoynted by the Ordinaries, diligently to see that all the parishioners duelye resort to their Church upon all sundayes and holy dayes, and there to continue the whole tyme of the godly seruice. And al suche as shalbe found slacke or negligent in resortyng to the church, hauing no great nor bygent cause of absence, they shall straitly cal vpon them, and after due monition, yf they amend not, they shal denounce them to the Ordinarie.

Inuentories
of Church
goodes.

- 47 Item, that the Churchwardens of euery paryshe, shal deliuer vnto our visiters the Inuentories of Vestmentes, Copes, and other Ornaments, Plate, Bookes, & specially of Grayles, Couchers, Legendes, Processionals, Hymnals, Manuelles, Portuelles, and suche lyke, apparteinyng to their church.

Item,

Iniunctions.

Item, that weekly vppon wednesdaves and 48
frydaves, not beyng holy daves, the Curate at
the accustomed houres of Seruice shal resorte to *Servise on
Wednesdaies
and Fridaies*
Churche, and cause warnyng to be geuen to the
people by knollyng of a Bel, and say the Letanie
and prayers.

Item, because in diuers Collegiate, and also 49
some parish Churches, heretofore there hath ben
lyuynges appoynted for the maynteynaunce of *Continuance
of singyng in
the Churche.*
men and children, to vse singyng in the church, by
meanes wherof, the lawdable science of musicke
hath ben had in estimation, & preserved in know-
ledge: the Queenes Maiestie neyther meanyng
in any wyse the decay of anye thyng that myght
conueniently tende to the vse and continuance
of the sayde science, neyther to haue the same in
any part so abused in the church, that therby the
common prayer shoulde be the worse vnderstand
of the hearers: wysleth and commaundeth, that
fyrst no alteration be made of suche assignemen-
tes of lyuyng, as heretofore hath ben appoynted
to the vse of syngyng or musicke in the Churche,
but that the same so remayne. And that there be
a modest & distinct songue, so vled in all partes of
the common prayers in the church, that the same
may be as playnely vnderstanded, as yf it were
read without syngyng, and yet neuerthelesse, for
the comfortyng of suche that delyght in musicke,
it may be permitted that in the begynnyng, or
in the ende of common prayers, eyther at morn-
nyng or euenyng, there may be song an Hymne,
or

Iniunctions.

of such like songue, to the prayse of almighty god, in the best sort of melodie and musicke that maye be conueniently deuised, hauing respect that the sentence of the Hymne may be vnderstanded and perceyued.

50 *Against slanderous and infamous wordes* Item, because in all alterations, and specially in Ryttes and Ceremonies, there happeneth discordes among the people, and therbypon slaunders and raylinges, wherby charitie the knot of al christian societie is losed: the Queenes Maiestie being moste desyrous of all other earthly thynges, that her people shoulde lyue in charitie both towarde God and man, and therein abounde in good woorkes, wylleth, and straytely commaundeth al maner her subiects, to forbear all bayne and contentious disputations in matters of religion, & not to ble in despite or rebuke of any person, these conuicious wordes, papist, or papistical heretike, scismaticke, or sacramentarie, or any suche like wordes of reproche. But yf any maner of person shal deserue p accusation of any such, that fyrst he be charitably admonished thereof, and yf that shal not amende hym, then to denounce the offender to the Ordinarie, or to some higher power, hauing aucthoritie to correcte the same.

51 *Against heretical and seditious booke.* Item, because there is a great abuse in the printers of bookes, which for couetousnes chesely regarde not what they print, so they may haue gayne, whereby aryseth great disorder by publication of vnfruitefull, bayne, and infamous bookes,

Iniunctions.

bookes and papers: the Queenes Maiestie straitlye chargeth and commaundeth that no manner of person shal print any maner of booke or paper, of what sort, nature, or in what language so euer it be, excepte the same be fyrste licensed by her Maiestie by expresse woordes in wytyng, or by syre of her priuie counsell: or be perused & licensed by the Archbischoppes of Canterbury and Dorse, the Bishop of London, the Chauncelors of both vniuersities, the Bishop being Ordinarie, and the Archdeacon also of the place where any suche shalbe printed, or by two of them, wherof the Ordinarie of the place to be alwayes one. And that the names of suche as shal allowe the same, to be added in the ende of euery suche worke, for a testimonie of the allowance thereof. And because many pamphlettes, playes, and ballettes, be oftentimes printed, wherein regarde woulde be had, that nothyng therin should be eyther hereticall, seditious, or vnseemely for Christian eares: her Maiestie lykewyle commaundeth, that no manner of person shal enterpryse to print any such, excepte the same be to hym licensed by suche her Maiesties Commissioners, or three of them, as be appoynted in the Citie of London, to heare and determine diuers causes Ecclesiasticall, tending to the execution of certayne statutes, made the last Parliament, for vniiformitie of order in religion. And yf any shall sel or vtter any maner of bookes or papers, beyng not licensed, as is abouesayde: that the same partie shalbe pounished by order of the saide Commissioners, as to the qualitie of the

Iniunctions.

faulte shalbe thought meete. And touchyng all other bookes of matters of religion, or pollicie, or gouernaunce, that hath benne printed eyther on this syde the seas, or on the other syde, because the diuersitie of them is great, and that there nedeth good consyderation to be had of the particularities thereof: her Maiestie referreth the prohibition or permission thereof, to the order whiche her saide Commissioners within the Citie of London shall take and notifie. Accordyng to the whiche, her Maiestie straitely commaundeth all maner her subiectes, and specially the Wardens and companie of Stationers to be obedient.

Provided, that these orders doo not extende to any prophane aucthours and workes in any language. that hath ben heretofore commonly receiued or allowed in any the vniuersities or scooles: but the same may be printed and vsed as by good order they were accustomed.

52
Reuerence at
prayers.

Item, although almighty God is at all tymes to be honoured with all maner of reuerence that may be deuised: yet of all other tymes, in tyme of common prayer, the same is mooste to be regarded. Therefore, it is to be necessarily receyued, that in tyme of the Letanie, and al other Collectes and common supplications to almyghtie God, al maner of people shal deuoutly and humbly kneele vpon their knees, and geue care therevnto. And that when so euer the name of Iesus shalbe in any Lesson, Sermon, or otherwyle in the Church pronounced, that due reuerence be made

Honour to the
name of Iesus

Iniunctions.

made of all persons young and olde, with lowly-
nesse of curtesie, and vncoueryng of heades of the
menkynd, as therebnto doeth necessarily belong,
and heretofore hath ben accustomed.

Item, that all ministers & readers of publique
prayers, Chapters, and Homilees, shalbe char-
ged to reade leysurely, playnly, and distinctly, and
also suche as are but meane readers, shall peruse
ouer before once or twyse the Chapters and Ho-
milies, to the intent they may reade to the better
vnderstanding of the people, and the more en-
couragement to godlynesse.

53

Curates to
reade dis-
tinctly.

An admonition to simple men, deceyued
by malicious.



He Queenes maiestie being
insourmed, that in certayne
places of this Realme, sun-
drie of her natie subiectes
being called to Ecclesiastical
ministerie in the church, be
by sinister perswasion, and
peruerse construction, indu-
ced to finde some scruple in the forme of an othe,
which by an act of the last parliament is prescrib-
ed to be required of diuers persons for the recog-
nition of their allegiance to her Maiestie, which
certaynely neuer was euer meant, ne by any e-
quitie of wordes or good sense can be therof gea-
thered: would that al her louing subiectes should
vnderstande, that nothyng was, is, or shalbe

¶ ii

meant

Iniunctions.

meant or intended by the same othe, to haue any other duetie, allegiaunce, or bonde requyred by the same othe, then was acknowledged to be due to the most noble kings of famous memory, king Henrie the eyght, her Maiesties father, or kyng Edward the syrth, her Maiesties brother.

And further, her Maiestie forbiddeth al maner her subiectes, to geue eare or credite to suche peruerse & malicious persons, which most sinisterly and maliciously labour to notifie to her loupng subiectes, howe by the woordes of the sayde othe it may be collected, that the Kynges or Queenes of this Realme, possessours of the crowne, may chalenge aucthoritie and power of ministerie of deuine offices in the Church, wherein her sayde subiectes be muche abused by suche euyl disposed persons. For certaynely her Maiestie neither doeth, ne euer wyl chalenge any other aucthoritie, then that was chalenged and lately bled by the sayd noble Kyngs of famous memorie, Kyng Henrie the eyght, and Kyng Edward the syrth, which is & was of ancient tyme due to the imperial Crowne of this Realme: that is, vnder God to haue the soueraintie and rule ouer all maner persons borne within these her Realmes, dominions, and Countreys, of what estate, eyther Ecclesiasticall or Temporal, so euer they be, so as no other forraigne power shal or ought to haue any superiozitie ouer them. And yf any person that hath conceived any other sense of the fourme of the sayde othe, shall accepte the same othe with this interpretation, sense, or meanyng, her Maiestie

Iniunctions.

testie is well pleased to accept euery such in that behalfe, as her good and obedient subiectes, and shall acquite them of all maner penalties contained in the sayd acte, agaynst such as shal peremptorily or obstinately refuse to take the same othe.

For tables in the Church.



Whereas her Ma-
iestie vnderstan-
deth that in ma-
nye and sundrie
partes of the re-
alme, & aulters
of the Churches
be remoued, and
tables placed for
ministracion of
the holy Sacra-
ment, accordyng
to the fourme of

the lawe therefore prouided: And in some other
places, the aulters be not yet remoued, bpon opi-
nion conceived of some other order therein to be
taken by her Maiesties visitours. In the order
wherof, sayyng for an vniformitie, there seemeth
no matter of great moment, so that the Sacra-
ment be duely & reuerently ministrad. Yet for ob-
seruation of one vniformitie, through the whole
Realme, and for the better imitation of the lawe
in that behalfe, it is ordered that no aulter be ta-
ken downe, but by ouersight of the Curate of the

Iniunctions.

Church, and the Churchwardens, or one of them at the least, wherein no riotous or disordered manner to be vsed. And that the holy table in euery Church be decently made, and set in the place where the aulter stode, and there commonly couered as therto belongeth, and as shalbe appoynted by the Visitours, & so to stande, sauing when the Communion of the sacrament is to be distributed, at which tyme the same shalbe so placed in good sorte within the Chauncell, as wherby the Minister may be more conueniently heard of the Communicants in his prayer and ministracion, and the Communicantes also more conueniently, and in more number communicate with the said Minister. And after the Communion done, from time to time the same holy Table to be placed where it stode before.

The Sacramental bread.

Item, where also it was in the time of King Edward the sixth, vsed to haue the sacramental bread of common fyne bread: it is ordered for the more reuerence to be geuen to these holyc mysteries, being the sacramentes of the body & blood of our sauour Iesus Christe, that the same sacramental bread be made and fourmed plaine, without any fygure therebpon, of the same fynenesse and fashion round, though somewhat bygger in compasse and thicenesse, as the vsual bread and waier, heretofore named synging cakes, whiche serued for the vse of the pryuate Masse.

The

Iniunctions.

The fourme of bydding the prayers to be vsed
generally in this vniforme sort.



¶ We shall pray for Christes ho-
ly Chatholique church, that
is, for the whole congrega-
tion of Christian people,
disperied throughout the
whole worlde, and specially
for the Church of England
and Irelande. And herein

I requyre you, most specialllye to pray for the
Queenes most excellent maiestie, our soueraigne
Lady Elizabeth, Queene of England, fraunce,
and Irelande, defender of the fayth, and supreme
gouernour of this Realme, as wel in causes Ec-
clesiasticall as Temporall.

You shall also pray for the ministers of Gods ho-
ly worde and sacramentes, as well Archbishops
and Bishops, as other Pastours and Curates.

You shall also pray for the Queenes moste ho-
norable counsell, and for all the nobilitie of this
Realme, that all and euerye of these in their cal-
lyng, may serue truely and paynefully to the glo-
rie of God, & edifyng of his people, remembryng
the accompt that they must make.

Also, ye shall pray for the whole commons of
this Realme, that they maye lyue in true fayth &
feare of God, in humble obedience and brotherly
charitie one to another.

Finally, let vs praise God for al those which are
departed out of this lyfe in the fayth of Christe,
and